

**A PLAN OF
COALITION AND ALLIANCE
WITH THE
UNITARIAN CHURCH,**

**On Principles of
MUTUAL MODERATION AND POLICY;
Submitted to the serious Consideration of his
BRETHREN OF THE ESTABLISHED CHURCH,
In Consequence of a
MOST ALARMING DISCOVERY,**

**In a late Pamphlet, intituled,
“The IMPORTANCE and EXTENT of FREE ENQUIRY
“ in MATTERS of RELIGION.”**

**BY A
CLERGYMAN of the CHURCH of ENGLAND,**

L O N D O N :

**Printed for J. ROBSON in New Bond-Street; and J. BZW in
Pater-noster Row.**

M DCC LXXXVI.

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UNITARIAN CHURCH

MUTUAL SUBSTITUTION AND POLICY
OF THE
UNITARIAN CHURCH
IN CONSIDERATION OF A

MOST ALARMING DISCOVERY



BY A
COMMISSIONER OF THE CHURCH IN ENGLAND

A PLAN OF
COALITION AND ALLIANCE
With the UNITARIAN CHURCH.

"If my writings be of no other use, at least *vice cotis fun-*
"gatur." Dr. PRIESTLEY.

MY reader, like myself, will wish to know what this purpose is; and will, perhaps, think it nothing more than to sharpen the edge of genius, and call forth an adversary from the ranks of literature and religion, to decide by single combat every disputed point, and restore to the world of letters unanimity and peace: or it may perhaps be thought, that it is not the weapons of his adversary that the Doctor means to sharpen, but his own, to intimidate and repress the forward disputant, who, confiding in his learning and his cause, might come forth to encounter with a champion less daring than himself.

B

Or

Or the purpose which they serve may be not so much to repress the confidence and attacks of his adversaries, as to stir up and inflame the feelings of his friends, to whet the sword of dissention, and excite more enemies to our peace.

No, gentle reader, No. Neither is the purpose which he means. In times less favourable to his cause, these might have been ends not unworthy the humbler ambition of his mind. We have seen him, with all the assurance of his predecessor in the field of Ephes-dammim, advancing forward to "defy the armies of the living God." "Give me "a man, that we may fight together *," proclaimed the mighty disputant. "Give him a man, that "they may fight together," was echoed through the host of followers, whose whole reliance was upon the strength of their undaunted chief. "Am "not I a Philistine, and you servants to Saul? "Choose you a man for you, and let him come "down to me."—"I have reconnoitred the force "of the enemy, and see nothing that can daunt "the most timid. I have met with some of their "advanced guard, but I want to see their Goliath." Alas! we had no Goliath to be seen. Ere now a David hath been found, not daunted by the sword or spear or shield of this gigantic hero, nor inti-

* 1 Sam. xvii.

midated by the language of defiance he hath used, who hath gone forth to meet him "with his sling" only in his hand, and a few small stones out of "the brook." Not though so successful as the stripling of antiquity. Alike the victory, but not alike the event. "He hath smote him on the forehead;" but the forehead of the Doctor was not like the forehead of Goliath. "He hath fallen" upon his face to the earth;" but there was no sword in the hand of David that could bereave him of the power to vaunt again, "though rack'd" with deep despair." Vanquished he hath been, but never silenced*. Defeated, but he boasts of triumph even in the moment of defeat. Driven from the field, but he soon returns with fresh confidence from disgrace: not only with fresh confidence, but advantage too; for, disheartened by the fruitless event of the completest success, and the unparalleled assurance of their foe, all shun a contest which never can be decided, with one who may be beaten, but never will be induced to yield while there remains a stone whereon to whet his blunted sword.

- * "What though the field be lost,
- "All is not lost; th' unconquerable will,
- "And study of revenge, immortal hate,
- "And courage never to submit or yield."

MILTON, Book I.

Not then to intimidate or provoke his adversaries, nor to stir up the numerous host of followers which he leads, to take the field, and fairly to contend for the victory which in single combat he hath tried in vain to acquire, is the *vice cotis fungi* that he means. No; that were needless. The noble ambition of his mind is in a fairer train than the doubtful events of war can put it. Deep and latent are his schemes, and well nigh ripe for execution; and, with a generosity which I own I did not expect to see, he now comes forward to prepare us for the event. This is the generous purpose that he means. And if it does not whet the minds of others; if it does not stir up in them the same sense of danger, and the same solicitude for their safety which I have felt; not his fault, but their own must it be. He has, with a magnanimity scarcely to be equalled, apprized us of his design, and put us on our guard to avert it, if it be possible; or, if we cannot avert, to meet it as well as we can.

“To write in this manner may be said to be imprudent, as it is giving an alarm to those who now apprehend no danger, and therefore make no efforts to prevent it*.” But he is superior to all that cautious policy that would rather surprize

* Free Enquiry, p. 53.

than alarm an adversary, that would rather plunge him into instant and unlooked-for ruin, than risk the success of a well-laid plot by apprizing him of his designs. Too confident to have any fears, and too generous to strike the blow without apprizing us of our danger, he nobly foregoes the advantage of a longer concealment of his designs, and tells us frankly what we must expect.

How others may feel I cannot tell; but for myself, I am so sensible of the generosity of his conduct in the present instance, that I almost forget every former hostility, and am so lost in admiration of the greatness of his mind in divulging, that I almost forgive the malice that conceived the design. Nay, I should even forget that he is still my foe, were I not roused by the imminent danger which he threatens, and impelled to take those immediate steps which are necessary to avert it.

Indeed, I should think I little deserved the generosity I experience, if I did not avail myself of the warning which he gives me, and endeavour, to the utmost of my powers, to avoid or to avert the events he hath prepared us to expect.

The same solicitude for their safety should have actuated some of my superiors, both in abilities and in rank, to come forward upon this occasion with
their

their advice ; nor can I any other way account for the silence of my lords the bishops, and the rest of my exalted brethren, in this critical moment, than by supposing the writings of the Doctor to have been overlooked amidst the many and multifarious opinions of the day ; and that, not having attended to his other productions, nor suspecting the dangerous designs he hath discovered in this, this like the rest escaped their attention.

I shall, therefore, have at least the satisfaction of apprizing them of their danger ; and, however inadequate my own endeavours shall be thought, rousing the attention, and calling forth the abilities of those who may be more able to devise, and more likely to effect, measures for our safety and peace.

Indeed, I feel the weight of the task I undertake to be so great, and so sensible am I of the want of powers equal to the arduous occasion that calls me forth, that nothing but the most imminent danger could have induced me to offer the sentiments of so inferior a member of that church in whose service and support I appear.

It may lessen, perhaps, the little weight that my sentiments and proposals might have had with my superiors ; but I shall have the satisfaction to expect a degree of credit from the Doctor in proportion

portion to what I lose with them, when I tell him, that "the soft couch of preferment ^{*}" can be no cause of envy or offence in the present case; that a pallet harder than his own is the lot of his humble suitor, whom he therefore cannot accuse or suspect of the unworthy motive of standing forth for any "private or interested consideration, like those who lived by the trade of making shrines for the Goddess Diana, who were interested in the support of her worship at all events, because by that craft they got their wealth †," p. 24.

If

^{*} The author of a late tract, intituled, *Primitive Candour*, will excuse the liberty I take in borrowing an expression of his from a passage which, if he had not professed himself an advocate in the same cause with the learned and able opponent of Dr. P. to whom it alludes, and at the same time an advocate for *candour*, might have inclined us to suppose his attachments and dispositions to be the reverse of both.

† This is an argument, the Doctor says, that cannot much affect any besides members of civil establishments. You, my brethren (the congregation of Dissenters), have no interest in the support of Christianity, and your ministers *very little*," p. 24. I do not think this quite so liberal as I should have expected from the Doctor, after the generosity which he has just displayed. It had better been left in the mouths of our common enemy, who, I dare say, are too apt to wound the feelings of the Doctor as well as ourselves with such illiberal reflections. Besides, it may be asked by some, less candid than the Doctor, if the dissenting teachers are not as well rewarded for their labours as the generality of the established clergy. While the eye of envy looks up to mitres and stalls, and a few rich benefices of the

If interest were my object, and my principles were so easy and pliant as this, the Doctor will do me the justice to believe I should have taken a very different part at this critical period: instead of endeavouring to prop a falling church, my interest would have led me to retire in time to that sure refuge of repentant orthodoxy, that rising edifice of triumphant truth which the Doctor is erecting to receive the crowds of "converts that are daily made to the unitarian doctrine," and where all that I should have to do to gain reception (and probably in good time some of the good things that he will have to bestow) would be to renounce opinions that I no longer found it my interest to profess, and to profess those which, when my inclination and interest were no longer at variance, I should rejoice to embrace. That I put forth a

the church, it overlooks, it will be said, the great bulk of the clergy, who would think themselves well paid for their labours, to receive one half of the stipend which the Doctor's congregation cheerfully contribute for his. They will be apt to remind the Doctor, that no less than four thousand livings are discharged from the payment of first-fruits and tenths, because under the yearly value of 50*l.* and that in three dioceses only (and those in England), there were, not long ago, 400 livings, the income of which was not more than 20*l.* *per annum* each. Poor pay this to secure them on our side! I fear, if interest were their only attachment, we should not long be able to retain in our service these poor incumbents, and the numerous list of poorer curates who have still less to attach them to our church. What does the Doctor think?

hand

hand to prop the falling pile; that I even remain to share its fate, is therefore, the Doctor will allow, a proof that I am disinterested, and an argument that my attachment is sincere.

I confess, indeed, this is not precisely the species of proof that he admits of our sincerity. "No man, he thinks, can be sure of this, whose present opinions are the same with those that he was taught. Such a person is incapable of giving that satisfactory evidence of it, which can be given by one whose present sentiments are different from those in which he was educated," p. 15. This evidence, I own, I am at present unable to produce, not having yet to boast of so much versatility myself, nor having conceived it before to be the best proof that can be produced of the sincerity or solidity of any one's mind: I must, therefore, leave the Doctor in full possession of the proof he brings of his own sincerity, that "he has changed many of his opinions, theological as well as philosophical, since he became a writer," p. 57—"and may see reason to change them again to-morrow," p. 110. I would only, if I did not fear it might lead to controversy, and interrupt the harmony which is so necessary to effect the ends at which I aim, take the liberty of suggesting one little hint as a necessary companion to this versatility of opinion, and that not in my own, but the

words of a writer to whom the Doctor nor myself can think it any discredit to be indebted for such excellent advice :

Tu nihil invita dices, faciesve Minerva *
Id tibi judicium est, ea mens. Si quid tamen olim
Scripseris, in Meti descendat judicis aures
Et patris et nostras; nonumque prematur in annum.
Membranis intus positis delere licebit
Quod non edideris: nescit vox missa reverti.

HOR. de Art. Poet.

* Should the Doctor be inclined to follow this part of the poet's advice, and, applying another of his rules, viz.

Sumite materiam vestris qui scribitis æquam
Viribus; et versate diu *quid ferre recusent*
Quid valeant humeri——

find that divinity is not his fort, he can be at no loss to discover the path in which he will be sure to reach the Temple of Fame, and to add to the benefits which his philosophical labours have already contributed to the public store. Lest he should mistake or doubt his powers, I will transcribe the testimony of his learned and liberal opponent, whose sentiments will have greater weight as the opinion of an adversary, and will not only inform him what *they are not*, but what *they are*. “It is a mortifying proof of the infirmity of the human mind, in the highest improvement of its faculties in the present life, that such fallacies in reasoning, such misconstructions of authorities, such distorted views of facts and opinions, should be found in the writings of a man, to whom, of all men in the present age, some branches of the experimental sciences are the most indebted.” Dr. HORSLEY's Charge.

——— Laudari a laudato viro pulchrum.

I should recommend this advice, partly on the Doctor's own account, and partly for the advantage of his readers, whose minds may neither be disposed nor able to follow him through all the changes which his fertile imagination may have yet to lead them, and who may at last be inclined to suppose the reformation he has been labouring to effect, is that of endless nature,

" Which always must be carried on,
 " And still be doing, never done ;
 " As if religion were intended
 " For nothing else but to be mended."

HUDIBRAS, Cant. I.

And who may think their favourite leader to be one of those who

" Can raise scruples dark and nice,
 " And after solve 'em in a trice ;
 " As if divinity had catch'd
 " The itch of purpose to be scratch'd ;
 " Or, like a mountebank did wound
 " And stab herself with doubts profound,
 " Only to shew with how small pain
 " The sores of faith are cur'd again ;
 " Although by woeful proof we find
 " *They always leave a scar behind.*"

Ibid.

I hope the accidental suggestion of this advice will not be considered as disrespectful to the Doctor, nor have any tendency to interrupt that harmony and friendship that I wish to cultivate and

promote. It might perhaps not be politic, but it was sincere. I will, however, no more offend, nor risk the success of an important design by any such ill-timed observations, or such impolitic effusions of my honest advice.

I will proceed immediately to the subject which I have in hand, and no more deviate till I have been able to devise some probable plan of appeasing the mind of the Doctor, and avoiding the ruin that he has prepared us to expect.

It will first be proper to point out the danger, that the reader may be able to judge how far the measures I propose are likely to avert it. This I shall do in his own words, not only as the best interpreter of his own designs, but as an authority, less than which would not be sufficient to convince the minds of my readers, no more than my own, that his designs are so hostile as they are.

For my own part, I never before entertained the least suspicion of the kind. I had read his writings without the smallest apprehension of any danger. I knew him to be zealous; and, like all other zealots, eager to make profelytes to his own opinions, but not by force or fraud, by the fair and open use of all the powers of argument, eloquence, and skill. Nor is it now his opinions or his powers that
I fear.

I fear. It is not because he contends, that "with
 " respect to all theological controversies, nothing
 " on which future happiness depends is concerned
 " in any of them," p. 18—that "no principle or
 " tenet is really dangerous that does not affect man's
 " belief in the righteous moral government of
 " God, and a state of rewards and punishments
 " hereafter *," p. 19, that I am now more apprehensive than I was. It is not because he tells us, that our proper sphere of action in a future world will be that of wrangling and debate, and that we shall there "find abundant exercise for that candour with respect to those *who differ from us*, which it is our duty to acquire and cultivate here below †," p. 5, that I am now so much alarmed.

It

* Not Jews, nor Mahometans, nor Deists, are excluded from the pale of the Doctor's church : why then should the poor Trinitarian be shut out ?

† I had always looked with pleasure to that state as a refuge from all the evils of dissension and strife ; and it would much lessen my conception of the perfection of that happiness which we are taught to expect, if I could suppose there will any longer remain a subject of discussion to agitate our minds. I should never hear the wranglings of the politician, or read the controversies of the learned, without a dread of that eternal disagreement and debate which I must hereafter expect. I hope the Doctor has no other foundation for his opinion than the fiction of the poet.

" Others apart sat on a hill retir'd

" In thoughts more elevate, and reason'd high

" Of providence, foreknowledge, will, and fate.

" *Fix'd*

It is not because he speaks in such decided language of his own opinions, is so zealous to diffuse them, and so confident of success and triumph over every impediment that can obstruct the reception of them, that I feel any apprehension or uneasiness. No; there have been opinions as strange as his; there have been zealots as sanguine as he; there have been Arians and Unitarians too: and still the church is safe. There have been sectaries from the earliest ages, each in their day as confident of the rectitude of their sentiments, and the final success of their cause, as the Doctor can be. There are at this time not only Catholics in foreign countries, but Methodists in our own, if it be possible, still more bigotted than himself, and so confident

“ *Fix’d fate, free-will, foreknowledge absolute;*
 “ *And found no end, in wand’ring mazes lost.*
 “ *Of good and evil much they argu’d then,*
 “ *Of happiness, and final misery,*
 “ *Passion and apathy, and glory and shame;*
 “ *Vain wisdom all, and false philosophy.”*

MILTON, Book II.

I hope it will not be thought an envious dislike to allow the Doctor the advantage he would have hereafter over us peaceable creatures who will have had no practice in this art, and be therefore quite novices in the business of disputation, that I object to this doctrine. No; *materialism* will reduce him to a level with ourselves. For all former acquirements must of course be lost with the dissolution of our material frame; and we shall at least have the satisfaction of starting fair, whatever the pursuits of our new-created frame may be.

that

that theirs are the only principles of the Gospel, though as opposite as possible to his, that if we were disposed to confide in either, we should be puzzled which to embrace. "It is impossible" (as the Preface to our Book of Common Prayer well expresses it) "in such a variety of apprehensions, "humours, and interests, as there are in the world, "to please all; nor can we expect that men of factious, peevish, and perverse spirits, should be satisfied with any thing that can be done by any other than themselves." There will be those whose ambition leads them to be the parents of an opinion or sect; there will be others whose enthusiasm, or humour, or zeal, will lead them to become the teachers of doctrines which they feel convincing to themselves; and there will be always some to follow and adopt the opinions of their leader, whatever his sect or sentiments may be. From Dr. P. therefore, as the leader of a sect, I had nothing to fear. From the mere profession or promulgation of his sentiments as a teacher, no more danger could ensue than from any other zealot, who, though he may now and then derange the mind of an individual, can do no material disservice to the cause of religion and truth. It is in another character that he is become so formidable, and a far more serious evil that he has warned us to expect. What that is, read and judge. Fear not that you will be puzzled with dark and mysterious

rious hints, or exposed to the difficulty of drawing doubtful conclusions from premises that may be mistaken. No; he speaks quite plain, and easy to be understood.

At first, indeed, his meaning is somewhat obscure. When he tells us, that "few persons have
 "ever much scruple of openly declaring *what they*
 "*think*; but the influence of habit, fashion, and
 "connection, *in these peaceable times*, is such, that
 "few persons, very few indeed, have the courage
 "to act agreeably to their principles," p. 38;
 and when he hints, that "circumstances may arise
 "in which the most indifferent may feel themselves
 "inspired with courage, and become warm advo-
 "cates for those principles which they now hold
 "in perfect silence, *hardly speaking of them to their*
 "*nearest friends*," p. 39; we are no less puzzled
 than alarmed; and, in our anxiety to know the
 nature of the destruction that awaits us, we eagerly
 exclaim, What can "*these peaceable times*," "*this*
 "*courage to act*," "*those principles which they hold*
 "*in such perfect silence, hardly speaking of them to*
 "*their nearest friends*," mean? Soon, however,
 are we released from the cruelty of suspense, and
 told, that "*the foundation is gradually laying for a*
 "*future change in the more public aspect of things*,"
 p. 38; that "*a small change in the political state*
 "*of things, such as no man can foresee before it ac-*
 "tually

“ *usually takes place, and which may be at no great distance, may suffice to overturn the best compacted establishments at once, before the bigotted friends of them suspect any danger ;*” and thus the system, which has stood for ages without any visible marks of ruin and decay, may vanish like an enchanted castle in romance *. For then men, whose minds were already emancipated, will find themselves at liberty in all respects, p. 39.

“ We are, as it were, laying *gunpowder* (oh ! I shudder at the thought. The very word would recall to my unwilling mind all the horrors of the former plot, though there were nothing suspicious in the day † that gave birth to the present) ! Yes ; laying gunpowder, grain by grain, under the old building of error and superstition, which a single spark may hereafter inflame so as to produce an *instantaneous explosion*, in consequence of which that edifice, the creation of which has been the work of ages, may be *overturned in a moment*,

* “ And, like the baseless fabric of a vision,
“ Leave not a wreck behind.”

† These hints are annexed to a sermon which the Doctor preached on the 5th of November last !

Remember, remember
The fifth of November,
Gunpowder treason and plot !

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“ and

"and so effectually, as that the same foundation can never be built upon again," p. 40.

"O horrible, horrible, most horrible!"

Fain would I hope that the same kind Being who brought to light the hidden works of darkness, and defeated the malignant and cruel designs of our former enemies, will also, some way or other, frustrate these. But, no; "the efforts of man to stop what they may call the mischief, would be like the attempt to stop a rivulet, supplied by a constant spring, however small. Nothing would be easier than to make a dam that would be sufficient for the purpose at first; but, as the water kept rising, the dam must be made higher and stronger, and (the effort of the water to burst its way continually increasing) the highest and strongest must necessarily fail some time or other, and the deluge which would be the consequence would be in proportion to the time which it had been confined," p. 46.

Is there then no hope of escape? no possibility of averting this great evil that awaits us? No, none. "Things are already in such a train, that though no person can foresee the *particular time and manner* of the change in favour of Unitarians, we may be as certain of its taking place as if we saw it actually accomplished; and, till things are per-

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"feelly

“ *feebly ripe for such a revolution*, it would be absurd to attempt it, and in vain to expect it,” p. 41. Here again I find a gleam of hope that the period, though certain, is somewhat distant, and that it may, therefore, not be too late for the terms I have to propose. Happy will it be for us if the crisis of our impending fate shall be protracted but a little while, till we have tried the effect of treaty, and obtained a peace on terms of mutual safety and advantage! For, alas! “ nothing is wanted but *motion**, it being impossible for that motion, from “ whatever quarter it comes, to operate unfavourably,” p. 53.

The consequences of this deep-laid plot are no less alarming than the plot itself. These are no less than the total overthrow of the present establishment, the extermination of all its members, and the establishment of a new system, and that a system of *uniformity* on unitarian principles.

The reader has already learnt the fate of our poor church, that it is to be so effectually overthrown “ that the same foundation can never be “ built upon again.” And, lest we should indulge a hope, or, in the foolish fondness of our imagination, think it even possible that the dire event may

* Qu. if not misprinted? Should it not be read *commotion*?

be averted, he gives us plainly to understand, that
*"causes will always produce their effects, and that
 "it is as certain an inference as any in geometry, that
 "an unitarian people cannot long be subject to a tri-
 "nitarian establishment,"* p. 41. Nay, happy
 would it be for us, if this were all ! Not only our
 churches will be levelled with the ground, and all
 the pride of power and authority be taken from us,
 but ourselves shall be *exterminated*.—Start not, my
 brethren, at the terrible intelligence which the
 painful office I sustain obliges me to give you—
 Yes, you must be *exterminated*; for "Unitarian
 "Christians will continue to increase, to the *exter-
 "mination* of unbelievers on the one hand, and *Tri-
 "nitarians* on the other," p. 51. This only alter-
 native we have; *uniformity* may save us from the
 dreadful destruction that awaits us; for "*a perma-
 "nent and useful uniformity is sure to be brought
 "about at last,*" p. 55. And he again speaks of
"bringing forward the period of uniformity,"* as if
 there were some hope that we may, by renouncing
 our errors, and subscribing to his unitarian creed,
 avoid the greater evil of *extermination*. But this is
 the utmost that we must expect. We must not
 flatter ourselves with the fond hope of *toleration*, or
liberty of conscience, or any of those indulgences

* The reader will not wonder at this intolerant spirit of the
 Doctor when he recollects some circumstances somewhat similar
 in the last century.

which

which weak minds, judging from their own liberality and tenderness to the consciences of others, might expect in return from them. No; we must think as they think, profess as they profess, and worship where they do, or all the penal laws of ecclesiastical authority will be revived to crush us.

I forbear to wound the feelings of my readers or myself by dwelling longer on our danger, or extracting more passages to ascertain the nature of it. Enough has been transcribed to warn us that there is some well-concerted plot laid for our destruction, which it is impossible for us either to find out or to escape; that it is so secret, and, at the same time, so dangerous, that they are almost afraid to speak of it to their nearest friends; that the foundation is gradually laying for some great change; that the gunpowder is laid somewhere or other, by an instantaneous explosion to overturn the establishment, and introduce a system of uniformity on unitarian principles; that things are already in such a train, that, when they are perfectly ripe for such a revolution, it must take place; that nothing is wanting but motion to effect it; that it is at no great distance; and that it will be sufficient to overturn the best compacted establishments at once, before the bigotted friends of them suspect any danger.

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I must confess, nothing less than his own confession should ever have induced me to suspect the Doctor of designs so ambitious, or steps so malignant and cruel to effect them. From his doctrines I have already said I could have no fear. As a Unitarian, I did not conceive that the establishment had more to apprehend from him than from any other of the various denominations of dissenters from our church. Unitarians there have been, but never till now did I know that their principles were so intolerant and hostile as these. The Christian church, if we give credit to the Doctor's own account, was at first unitarian; but yet they suffered Trinitarians to live. They neither sought to exterminate, nor did the prevalence of their party bear down all others before them. They therefore, I am inclined to think, were either not so numerous as the Doctor supposes, or they were not so intolerant as their descendants in the present day; for, if Unitarians continue to increase in the rapid progression that the Doctor has supposed, "to the extermination of unbelievers on the one hand, and "Trinitarians on the other," they must ere now have become so abundantly prevalent as to have left no Trinitarian now to exterminate.

Unitarians there have been in times more modern. Poland, the Doctor tells us, abounded with them. Eight folio volumes of their works, in Latin,
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are now at my elbow. I cannot say that my patience hath supported me through them; but, as far as my reading hath gone, I have never observed the least disposition to destroy or oppress their less enlightened brethren. They appear to me to have been a peaceable and inoffensive sect; so far from wishing to exterminate the professors of different sentiments, that they would have been perfectly contented and thankful to have enjoyed without molestation the privilege of professing their own. But, numerous as Dr. P. represents these *Fratres Poloni* to have been, and no less able or indefatigable than himself to make converts to their cause, they did not obtain "that final triumph over all the "adversaries of Socinianism," that we might have expected from the conviction and success which their principles are supposed to carry with them,—their numbers in all this time are, perhaps, not greater than they were—it is even possible, the Doctor will allow, that they may be less.

In our own country there have been Unitarians too. In that fruitful period of opinions which, by a strange association of ideas, unaccountably occurs to my mind whenever I think of the consequences of the present design, there were, among the numerous sects that prevailed, some Unitarians; but I never heard that these were more forward to foment the seeds of mischief and rebellion, or to claim

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the ascendance over their rival sectaries, than any other: nor did I know that they have continued to increase, from that time to this, in so alarming a degree, as to endanger the church, or be likely to swallow up all other sects. On the contrary, I had supposed their numbers to be so diminished, that there were few, if any, to be found; and that to Dr. P. it was that we were indebted for the revival of their sect, and the few whom he found to embrace it: and, with respect to such, I consoled myself with his own idea, that "solitary unbelievers and solitary bigots may have their use in the general system; a use similar to that of the few idolatrous inhabitants of the land of Canaan who were not extirpated, which was that of trying and exercising the Israelites, without having it in their power to drive them out again," p. 59.

I still think that the principles of Unitarians, or unitarian principles, are not in themselves so hostile to the peace of society, or so intolerant, as the Doctor represents them: and I should have been sure, though he had not told us, that it is on other aids that he relies for the ascendance he expects, and the final triumph to which he looks. The operation of his principles was no more able to produce such an effect, than the effect was necessary for the enjoyment of his principles. There must have been some latent engine to produce, and some latent

tent reason for his wishing to produce it. He was
 indulged in the freest enjoyment of his own opini-
 ons, and as much liberty as he could possibly use to
 preach, to maintain, and spread them. And, with
 respect to that establishment against which his en-
 gines are directed, it had not only provoked no such
 hostility, but it was not an object which could of-
 fend his zeal; for, "agreeing," he says, "in the
 "belief and expectation of a resurrection, and a
 "future immortal life, we agree in every thing that
 "is of real efficacy to elevate the mind, to warm the
 "heart, and to reform the life," p. 108—and "the
 "only essential article of religion is the doctrine of
 "the resurrection of the dead," p. 22. In neither of
 which does the strongest Trinitarian dissent from the
 Doctor; and therefore, in point of conscience, there
 could be no necessity to exterminate us, though we
 do happen to differ in matters of less, or, as he
 thinks, of no importance at all. Some other than
 reasons purely religious must therefore have been
 sought for, to account for this malignant enmity to
 our church, if his writings had not revealed it.
 But his writings have happily discovered the cause
 of uneasiness; and therefore, in this respect also,
 may be said *vice totis fungi*. They luckily intimate
 a motive, to the knowledge of which the reader is
 indebted for the pacific and salutary plan which he
 is now about to peruse, and to which he will pro-
 bably owe that peaceful enjoyment of his liberty,

E
his

his preferment, and his possessions, which I think it not unlikely that I may be able to secure. Mark the passage on which I ground the great plan of our security and peace.

“ The most equitable thing in the government of
 “ any country would no doubt be to allow Unitari-
 “ ans, or any other description of men, the use of
 “ a church, or any other public building, in any
 “ town in which they should be so numerous as to
 “ occupy one; and when the proportion of *titbes*,
 “ &c. (aye, there’s the rub!) would be sufficient
 “ for the maintenance of a number of their persua-
 “ sion; and no sort of inconvenience would arise to
 “ the state from such a measure as this,” p. 44.

On these two little words in *Italics*, and the &c. annexed (from such small beginnings do great events arise!) all my hopes of accommodation are built. They have strongly impressed my mind that the cause of uneasiness may be removed, and a sort of compromise effected, to preserve the peace, and prolong the existence, of our church.

So great a friend am I to our present establish-
 ment, and so extremely do I dread all commotions
 and disorders, and all the consequent evils that they
 produce and leave, that I would do much, I would
 sacrifice a great deal myself; and I dare say my
 brethren,

brethren, who have more to fear from such events, will not be less willing to do it, to preserve the blessings of peace. I therefore submit the following proposal to their most serious attention; a proposal which I think must meet their immediate assent, and which I hope the Doctor, if his expectations be really no greater than he intimates, if he will be content with any thing short of the whole, and will not rise in his demands in proportion as he finds us timid and ready to accede, will be glad of the opportunity to embrace.

WHEREAS it has been discovered that certain persons, enemies of the church of England as by law established, have entered into a wicked and dangerous confederacy, by some secret and ruinous machinations and means, to undermine and overthrow the said antient and venerable establishment, to possess themselves of all its rights, tithes, dignities, emoluments, and possessions, and to exterminate and cut off all persons whatsoever holding any office, dignity, or authority thereunto belonging, together with all others professing or calling themselves members thereof: And whereas it has been represented to us, that certain dangerous and destructive measures have been devised, and are now secretly carrying on, to effect such their diabolical and destructive

ends: Now we the &c. &c. &c. in behalf of ourselves and of all others, as well archbishops, bishops, deans, canons, archdeacons, prebends, rectors, vicars, and curates, as laymembers of the said church, taking the premises into our most serious consideration, and understanding that by the surrender of a certain part or proportion of our right, title, interest, and claim, in and to the said church and tithes, &c. thereunto belonging, all hostilities might be put a stop to, a safe and permanent alliance might be formed, and the peaceable and quiet possession of our remaining rights, interests, and claims, might be more effectually secured, have thought it expedient and right, in this great and imminent danger, to propose and offer the following terms of accommodation and peace:

That we on our part give up, surrender, and assign, to our said enemies, one church in each market-town, together with all the tithes, privileges, and emoluments thereunto belonging, and all our right, title, interest, or claim, in and to the same, or any part or portion thereof, as if no such right, title, interest, or claim, had ever existed; any grant, gift, statute, or other legal conveyance of such property, to and for the said church, in any wise to the contrary notwithstanding.—That we shall

and do moreover give up, surrender, and assign, to our said enemies, throughout the kingdom, one church in ten, together with all tithes, emoluments, and advantages, annexed or belonging thereunto, to be thenceforth the sole and undisputed right and property of the parties to whom such surrender shall be made; *upon condition* that the said parties shall immediately cause all hostilities to cease, and every secret art, machination, plot, or device, laid or intended for the destruction of our said church, and the extermination of ourselves, to be instantly and effectually suppressed; and provided also that the said parties shall not only for themselves, their heirs and successors, engage to forego all further claims upon the said church, and to suffer us to remain in the peaceable and quiet possession of the same, free from all future envy, enmity, demand, or molestation whatsoever, on their own part; but that they will, to the utmost of their power, by every exertion of interest, art, argument, or other effectual means of repelling or defeating the similar claims, designs, and invasions of others, assist, defend, and secure us in the enjoyment of our remaining possessions, against all the arts, combinations, and attempts, open or concealed, of all other enemies whatsoever to our church and peace.

And

And it is further agreed, in consideration of the great liberality, moderation, and magnanimity of Dr. P. in acceding to the present treaty, and the great services he may be able to do in defending us against all future enemies to our peace, a bishopric be immediately conferred upon him, together with such other preferment *in commendam* as may be thought worthy his acceptance, and suited to his services and merits,——That he be thenceforth called or known by the name, style, and title of *The Unitarian Bishop*, and have the sole pastoral charge, direction, and government of all the churches hereby surrendered and given up; which said churches shall be no longer under the jurisdiction of their present respective Dioceses, but be considered as peculiar of the said Unitarian bishop, in all respects subject to his authority, and to all such laws and regulations as he may think requisite for the good government and discipline thereof.

In witness, &c. &c.

The sketch I have given, though it is not drawn up in the strict legal form that may be necessary to prevent all future quibbles and evasions, contains the substance of the treaty that I propose, and may be easily dilated, by those learned in the law, with such expletives as may be necessary to give force and

and effect to the conditions and agreements it contains.

If I could suppose there were any of my readers or my brethren to whom the concessions I have proposed will appear too great, I have the example and the reasons of a much more able politician than myself (he too a minister of peace) to urge in my defence. Though a patron of the Doctor and the dissenting interest *, or, if I may borrow an expression from a late very popular publication, "*great follower of its interests and his own*," I need not hesitate to adopt the sentiments or the language of one so well versed in every species of politics, and so thoroughly experienced in all the arts of political intrigue. With equal justice, and,

* The Doctor tells a story in one of his publications of a young gentleman taking off his hat to a statue of Jupiter, and saying, "If ever you come into power again, please to remember that I shewed you respect when nobody else did;" and he applies it with some success to Mr. G. who, apprized no doubt of the rapid advances of Socinianism, and knowing that there would be but another step to get back into that state in which Christianity found the world, might very fairly be supposed to be "paying his court to the powers that *may be*, as others do to "those that *are*." Dr. P. will perhaps think I spoil the humour of his tale if I apply it to his patron, and ask, if he too is not "paying his court to the powers that *may be*?" He has seen the sun of Britain's glory set in the West, and he well knows where to look for the rising orb that shall hereafter shine upon our benighted church and state.

I trust,

I trust, with more success, I shall contend, that such is our immediate danger, that peace must at all events be made;—that, instead of expecting terms which, in the day of her prosperity, our church might have been able to prescribe, we must be content with such as our enemies will grant; that we may think ourselves fortunate if, at the critical moment when our all is at stake, and one stroke more would decide our fate, they will condescend to listen to any terms short of unconditional surrender;—that, if we can but bring back the setting sun of our church a few degrees upon the dial; and, ere it go down never to rise again, feel again the cheering influence of its rays but for a little while, it is an object greatly to be desired.

Indeed, I am so fully satisfied myself with the terms I offer, that if ambition were my object, and I should be able to effect the ends at which I aim, I should not think a mitre too great a reward for the important services I shall do my country and my church; nor do I think there is a bishop upon the bench, though perhaps they might at first revolt at the thought of lifting up a plebeian of the lowest order in their service, from the servile station of a curate, to a rank which he is so little qualified to sustain, who would not allow my claim, when they consider that it is better to submit to the smaller evil of admitting one unworthy member into their
number,

number, than for all the bench to be humbled at a stroke to the same degrading level with myself. Nay, I do not doubt but that the reverend gentleman for whom the next mitre is designed would willingly forego the honours that await him, rather than suffer so great a friend to the interests of his order to go without reward.

But I generously disclaim all pretensions or expectations for myself, and will not accept of gratuity or reward, that I may preserve the pride I have in repelling the ungenerous reflection of the Doctor, and convincing him that no "private or interested consideration" induces me to become the advocate for my church; that I am not "interested in the support of her worship at all events, because by that craft I get my wealth." It is indeed possible no such offer may be made. In that case, though my vanity may perhaps be hurt by the neglect of my services, yet my pride will be much more sensibly affected; the pride I wish to indulge in refusing the rewards which those services intitle me to expect: for it is my full determination to decline the offers and solicitations I may receive, and to beg, with all due deference to the superior policy of those in whose power the disposal may be, that the mitre they would confer upon me may be transferred, where it will certainly be better disposed, to one whose head may perhaps be aching

for it, and who will be able to deserve it by the future services he will have it in his power to do, while I should only have to reflect on services that were past, and which I could never again expect the occasion to call forth my zeal and exertions, and afford me the opportunity to repeat. The discerning reader will have anticipated "our great and "good ally" as the object in whose favour I decline; and those in power will, I am sure, most readily perceive the wisdom and policy of the measure I propose, and strongly support the disinterested advice I give with their whole interest and weight. Their own immediate danger, independent of the purer motives of attachment to the constitution, will suggest the absolute necessity of an immediate attention to my plan, and, knowing the importance as well as the means of securing the interest of a powerful friend, will instantly resolve that the Doctor must at any rate be gained over to our side. For, however firm and powerful they may feel at present, however they may despise the feeble powers of every other opponent, they will see their own existence to be so intimately connected with the existence of the church, that the fall of the one would be the certain overthrow of the other, that were it only to preserve their power, their places, and their opportunities to save and serve their country in this great dearth of disinterested patriotism and real ability, they could not hesitate to bestow a
mitre

mitre to secure so powerful an advocate on their side.

The bench themselves will sacrifice the feelings that may at first revolt at the thought of mixing with an heterogeneous brother, to obtain so great a point; and when they recollect that stranger principles than these have coalesced, discarded ministers with those who contributed to their disgrace; and, no less strange! succeeding ministers with the strongest friends and supporters of their discarded predecessors; the feelings of delicacy will not be hurt in admitting a unitarian bishop into their number; nor will their dignity receive a greater wound by this voluntary communication of their honours than it must shortly be obliged to suffer; for I need not point out to their Lordships' discernment how probable it is that, tho' our adversaries may despise all such distinctions and orders now, they would soon, like all other successful candidates for power and place, adopt the measures they were so loud to condemn, and assume the ranks and distinctions they were so forward to suppress *. Scotland,

* If my conjecture should be thought extravagant, I might refer to a letter from New England in the last month's Gentleman's Magazine (p. 259), from which I cannot forbear to extract the following passages: "Dissenting pastors are so highly pleased with the Bishop (Seabury), that they have even assumed to themselves the epithet, although the word Bishop

land, the fruitful source of professional honours, would soon supply them with *episcopal diplomas*, and, not content with the tithes and emoluments, they would shortly be seen invested with the dignities of our church.

However, if my ideas should not correspond with their lordships and my reverend brethren, in whose service I am engaged; if they should still think the terms dishonourable, and object to such large concessions as I have made; I have only to wish that their united wisdom may be able to devise and obtain more safe and honourable ones. They will remember, that the object in question is no less than the very existence of their church; that it is not at present, whether Dr. P. shall be admitted to partake of their honours, emoluments, and rights, but whether they themselves shall have these honours, emoluments, and rights, to enjoy—that he is confident of success; that, from his own account

“ was heretofore sounded forth from their pulpits as the He-goat, “ Red-dragon, the Pope, and Antichrist.”—“ V. D. M. and “ minister of the gospel, are out of fashion *since presbytery and “ independence took place in the States of New England.* Hence it “ appears, that a *civil establishment* of presbytery calms tender “ consciences, and turns *presbyters* into *bishops* and angels. This “ work is done by *philosophy* and *philosophic history*, which shines “ brightest in our nine southern states, where the *triumphant God*, “ and the miracles mentioned in the *Old and New Testament*, are “ *deemed unnatural and improbable.*”

(which,

(which, admitting him to be, like other projectors, somewhat too sanguine, is yet very alarming), things are already in such a train that the event must inevitably take place.—When they consider all this with the same attention that I have done, they will probably think as I do, that it will be a happy event if we shall be able, by the sacrifice of a part, to preserve our remaining possessions. I am only fearful the terms may not be thought sufficient.

Much depends upon the magnanimity of our enemy, and the train in which his operations are, whether he will accept of any terms short of unconditional surrender.

It is not an open enemy, whose strength may be learnt, and whose force it might be possible to withstand, but a concealed, and therefore far more dangerous foe, that we have to fear; whose deep-laid schemes it is impossible to discover, and the progress of whose operations we cannot know. Should they be even now ripe for execution; should that period be nearly at hand, when “*a single spark would produce an instantaneous explosion*,” and that edifice, which has been the work of ages, would be overturned in a moment, so effectually as that the same foundation can never be built upon again;” what hope of accommodation?

dation? what prospect of terms so advantageous as these?

My only hope is, that the plot is not yet in such forwardness, or so likely to take effect, but that he may think it politic to listen to the terms we offer, and secure something rather than wait the event, and, as the best-concerted schemes sometimes fail of success, at last lose all.

I cannot help thinking, that if the opportunity be wisely improved his friendship may be secured, and the dreadful calamities which he threatens may at least be protracted to a more distant period. And, if by timely concessions, and a prudent disposition of a part of our emoluments and honours, we can preserve the peace and remaining possessions of our church, and not only avert the present danger, but make an alliance which may enable us to resist the similar claims and invasions of others in time to come, to hesitate a moment were like the grasping avarice of the dying miser, who will not, to prolong his days, take a single guinea from the hoarded heaps which the next minute he must leave.

On our part there can be no room for hesitation; and I cannot but indulge a hope, that as I have endeavoured to meet the wishes of the Doctor, nay, have gone beyond what his wishes were be-

fore he aspired to greater things, he will, however confident of success, and whatever may be the greater objects in his view, condescend to listen to the terms proposed. One church in a town, and its proportion of tithes, was all he asked. In consideration of the *rural* Unitarian, whom I think it would not be fair to exclude from a share in the use of a church, and the participation of the tithes, I have gone farther, and proposed one church in ten throughout the kingdom. Nay (I hope the Doctor is too generous to take advantage of the frank confession which I make, and to rise in his demands in proportion to our weakness and fears), I honestly confess for myself, I would double the number rather than be exposed to commotions, and risk the loss of all.

Two material considerations here occur, and I shall probably be puzzled in both to give the satisfaction that each of the parties may require.

On one side I shall be asked, what is to be done to accommodate the increasing numbers that a few years will add to the growing church of Unitarians? And on the other, how we shall satisfy the demands of other sectaries who may claim and expect like favour to theirs?

We

We are told that "converts are daily making
 "to the unitarian doctrine, who, though for the
 "present they continue members of trinitarian
 "churches, may in time be sensible of the obligation
 "they are under to withdraw themselves from that
 "mode of worship," p. 39; and that they will
 thus "continue to increase to the extermination of
 "all others." So that, though the proportion we
 agree to surrender for their present accommodation
 may be now sufficient, in a very short period their
 increasing numbers will compel them to expect lar-
 ger concessions.

If indeed they do increase at this rapid rate, no
 concessions that we can make will satisfy their
 growing necessities and claims. But the Doctor has
 himself furnished me with some hope that is very
 satisfactory to my own mind, and may perhaps
 remove the difficulty from the minds of others. I
 find it is not quite certain that they do so fast in-
 crease. He confesses it is a disputed point. "What
 "he says of the uniform spread of unitarian prin-
 "ciples may possibly be denied by Trinitarians,
 "but it is allowed by Unitarians," p. 52. As this
 is the case, as it is disputed by both, and neither
 can be admitted as judges in their own case, we
 may safely suppose it to be doubtful, and leave it to
 time to determine whether the fact be so or not.
 On one side, the circumstance that I have already
 had

had occasion to mention may ease the mind of the Doctor, who, when he observes the little progress that his opinions have made in the last seventeen centuries, will naturally infer that there will be little cause of fear on this head for at least as many centuries to come. And, on the other side, the fears of my brethren will be as easily removed, if they consider, that though the increase of Unitarians were even as rapid as the Doctor's imagination has represented, it could be no cause of uneasiness to us, for in proportion as their necessities should call for larger concessions, and more of our churches, our numbers would be diminished, and our necessities less, so that we should at last find room in the churches that remain to accommodate the few that their rising church will have left us.

The greater difficulty remains; how to satisfy the demands of other sects should they, encouraged by the Doctor's success, make like claims and attempts in favour of theirs. Should all those dissenters who from principles of real dislike to our doctrines or modes separate from us; together with all the divisions and subdivisions of Methodists who call themselves of us, and, to shew their attachment to our doctrines and modes, likewise separate from us; and the numerous converts "daily made" to their doctrines, who (like the Unitarians) for "the present continue members of our churches, "but who may in time be sensible of the obligation

“ they are under to separate from us too.” Should all these, either separately or unitedly, demand their portion of tithes and honours, what is to be done? Not all would be sufficient that every one should have a little.

I had not so superficially considered my subject as not to have been aware of this difficulty. This was, I confess, the quarter from which alone I apprehended any danger before the Doctor divulged the hostility of his designs.

When I have heard of *the dissenting interest* and *their cause*, in opposition to the established church, I have not been without some fears of a latent ambition they might have of one day or other disputing the superiority which we claim. A variety of circumstances I saw of late had strengthened what they call *the dissenting interest*; and a combination of all their forces would, when their numbers should become sufficiently strong, be brought into the field against us; every sect, however discordant from the other (not excepting our own *linsey-woolsey brethren* * of the methodistical persuasion), like

* To the same great genius to whom I am much indebted for some happy illustrations, and to whom I refer my readers for much other matter that is very applicable to my subject, I owe the epithet which I have now adopted.

“ A lawless, linsey-woolsey brother,

“ Half of one order, half another.”

HUDIBRAS, Cant. III.

the

the late discordant combination of America and France, of Holland and Spain, to humble our national, uniting together to bring down our ecclesiastical pride. The time I thought might come when all these united would be too powerful for us to withstand: but I consoled myself with the hope that, whenever this event should take place, the discordant principles that had united to effect our fall, would each, in the moment of success, dispute the superiority and ascendance of the other; and, amidst this disunion of sentiment and jealousy of power, the balance would be preserved, and we, in common with the rest, might be indulged with the same liberty of conscience which they all enjoy from us.

From events which I had never before been able to recollect without emotions of horror and pain, I now derived my only consolation; and involuntarily did the pencil of that great master, to whom we owe the striking portraits of a former period of reformation, present to my uneasy mind a prospect from whence some comfort would be derived even in the most successful events of their present zeal.

- “ For when they swear to carry on
- “ The present reformation,
- “ According to the purest mode
- “ Of churches best reform'd abroad,
- “ What do they else but make a vow
- “ To do they know not what, nor how?

G 2

“ For

" For no three of them will agree

" Where, or what churches these shall be."

HUDIBRAS, Cant. II.

Haply, thought I, if such were the dissensions that divided our successful host of adversaries in the former period of our depression; if, though they united to pull down one, they could not unite in building up another in its place; so may it be again. If each were then jealous of its rival sect, each aiming to effect the establishment of its own, and intolerant of the doctrines of the other; and neither able to succeed in their desire to exclude all others from the enjoyment of that liberty of conscience which they claimed and enjoyed themselves: if Independents and Quakers, Anabaptists and Brownists, Manifestarians and Familists, Socinians and Seekers, Arians and Anti-trinitarians, Antinomians, and Libertines and Levellers, all retained the privilege of professing and enjoying their various principles and opinions, peradventure, in the last extremity, we too may be permitted to pick up a few bricks out of the ruins of our fallen church, to build us a little room, wherein to enjoy the liberty of professing ours.

I had scarcely reconciled myself to this event, when the more alarming designs of the Doctor were divulged, and, losing sight of this danger, I directed my whole attention to his. Should his succeed,

ceed; I saw nothing to console or reconcile me to my fate. *Uniformity or extermination* was my only choice. At all events then this adversary was to be gained over or subdued. The latter I knew to be a hopeless attempt. Neither argument nor force could subdue his invincible mind. Was it not then possible to make a friend and valuable ally of a declared and dangerous foe? The accidental mention of *tithes* suggested the plan I now propose. A mitre, and a suitable portion of the honours and emoluments comprized in the *Œc.* annexed, I thought might silence this formidable foe, and secure a most powerful friend. The Unitarian, whom we had overlooked in the list of our foes, was found to be the great power that was aiming at universal monarchy, and likely to swallow up the rest. By making an alliance with this great power, I saw we should have no longer any thing to fear from any other quarter. This great power every day growing greater, gaining an accession to their own numbers, and consequently diminishing the number of our foes, we must, united together by the ties of interest and alliance, be too powerful for all the combined interests of all the sects in the kingdom to oppose.

Thus was it that I reconciled to my own mind an objection that I confess did at first perplex me; and the same train of reasoning that removed the difficulty

difficulty from my own mind, will, I trust, be no less convincing to the minds of others, and as fully satisfy them, as it has myself, that we shall hereafter have nothing to apprehend from any quarter.

My only remaining fear is, lest the terms proposed should not be such as our adversary will accept. But why do I suffer a gloomy thought to darken the prospects I have formed? The inexpressible pleasure I have had in contemplating the benefits I should be the humble instrument of securing to my church and country; the supreme enjoyment of my own disinterested motives and designs; the pride I have indulged in thinking that it should have fallen to my lot to bring about one of the greatest events that the pages of history can boast of, I will not, I cannot suffer to be interrupted by the most distant doubt of success. It is an event which must take place—it will—To yourself, Dr. P. I appeal—to your own moderation—to your compassion—to your candour—to your liberality of sentiment—to your love of peace—to all the fine feelings of the philosopher, the Christian, and the man.

A mitre, a stall, and whatever else may be your choice, will be the smallest compensation for the services you will do. You will have the satisfaction to reflect, to the latest moment of your life,

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with

with pleasure on your magnanimity, your moderation, and forbearance. You will look back with greater satisfaction to the extinction, than ever you could have done to the most successful havock, of your consuming zeal. You will be transmitted to posterity as the saviour of your country, and the support of our church. We, as your own disciples do, shall idolize your name. Our children, as they grow up to estimate the blessings they enjoy, will gratefully remember the heroic greatness to which they owe them. Your malignant zeal to exterminate their fathers will be forgotten, and you will only be remembered as their guardian, their protector, and their friend.

F I N I S.

... your mothers
... you will look back with
... the occasion, then ever you
... of
... You will be translated to
... as the favour of your country, and the
... of the
... Our children
... up to estimate the blessings they enjoy
... the heroic greatness in
... and
... as their guardian
... their friend.

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